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14548
Here after foloweth the pro-
logue / To the Gentyll and
loueynge readers hereof,
That in the merites
of Chrystes passi-
on delyteth.

A ye Gentyll and loue-
yng readers that in the
merytes of Chrystes pas-
syon delyteth, Note ye only myn
intent / and not my rude barba-
rous tonge / that for lacke of in-
telligence / may soone vary / from
clene & pure eloquence / which for
pyte & cōpassion of þ poore baron
sinners / þ lyeth strangled in sin,
haue interprised in most humble
wise / vnderneath your correction,
this litle treatise to transiate / out
of þ Latin tonge / into Englyshe
Beseechynge god of his mercy and
A.ii. grace,

grace, that by þ oft redyng here-
of / we may both stablysh our in-
warde loue towarde god, & with
goostely perceuerans / to þ pfec-
cyon of the soule, wherby þ frau-
warde and enuyous rankour / of
our goostly enemy the deuill / &
the occasyon of synne / may be vt-
terly subpyessed, and the wyll of
god and his commaundementes
accomplyshed, that cōsequently
by þ meānes thcrof / & throughe
the merytes of his most byt-
ter passyon, we may re-
ceyue our eternal re-
warde / in hys *eternall*
euerlastyng
glozy &
Joy.

AMEN.

Here beginneth the com-
municacōn betwen
Jhesu Chryste,
and the syn-
ner †

The synner.



My mooste benygne
lorde Jhesu Chryste/
haue mercy and pite
on me and forgyue
thy mooste vnwor-
thiest and vnhappy seruaunt to-
warde the / wyllynge with the to
commune a lyttyl.

Jhesu Chryst.

Who arte thou / that so lamen-
tably complayneth.

Aiii

The synner.

A synful man that unhappely
and vnaduyfely hath fallen vnto
many and dyuers fylthy synnes,
ye and from the course of this pre
sent lyfe, vnto eternall damnaci
on, which vnto me is moost vn
happpest and horyble, in tyme
to come.

Chyft.

Ere thou not this horrible de
caye and rewen, yf thou wilt vt
terly forlake thy synnes/receyue
ynge penaunce / with true cōtri
cyon / makynge satysfaceyon,
and neuer here after to offende,
Truly I beynge the heuenly glo
ry and inestimable swetnes / de
scended from my regall trone / of
most highest magnyficence, vn
to vnumeasurabable dolours & pay
nes,

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nes, whiche gladly I haue suf-
fred in my mynde / in my body &
membres / with all sences & par-
tes thereof, to delyuer the frome
eteruall dampnacyon, & to gyue
the my heuenlye inherytaunce &
perpetuall glozy,

And also doubte thou not / but I
wyl clerey forget all thyne offe-
ces / so long as thou arte in wyl
& purpose vtterly to forsake thine
euyl cōsuetude & custome therof,
ye and I save moreouer / I wyl
not remembre thine inequte, but
vtterly expell and cause hyt to be
so farre indistans from the / as is
the moornyng spyng out of the oc-
cydent, and I shall mundefye &
elense the of thy fylthy synnes, &
wyl not leaue y desolate, before
I haue accomplyshed these save-
nges in moost ample wyse.

bvi

o . b .

Ubi autem habundauit delictū
super habundauit et gratia .

That is to saye , Cruelye where
vice & syn hath ben habundant /
my grace & mercy farre passed in
plenteousnes , there is no armo =
ny more delectable or swetter vn =
to me / then my wyll & commaū =
dementes to be accomplys shed /
with faythfull loue & fyrm hope
in my mercy / and with humble
teers to pray and byseche me / of
thy synnes to be forgyuen .

The synner .

TO crucyfied Iesu / I knowe
doubtles that I am more derely
beloued with y / then I am with
my selfe / For with y truly I am
at all tymes tenderlye beloued /
wherof it is wrytten . Diligis
enim

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enim oia que sunt et nichil odisti **Sa. x**
eorum que fecisti. Merely thou
louyst all thynges and hatyst no-
thyng that is of thy creacyon.

But for as muche as man often-
tymes loueth not the / so oftenty-
mes man louethe not hym selfe /
wherof the prophet Dauid spe-
kethe. Qui autem diligit ini- **Psal.**
quitatem odit animam suam.
who that delyteh in vyce and syn
abhozeth & hateth his owne soule

Chyist.

I haue shewed thys thyng
wyth contynuall dolours in all
my paynfull lyfe / For truely I
receiued y^e crosse of my bytter pas-
syon in y^e wombe of my mother /
& bare hit continually in my hart
& stablyshed hit in my body with
great

great austerite / wherfore to shew
the endles measure of þ hydeous
paynes of my soule / I wylled al
my membres to haue sweten blode
and water / in the synall & instant
ende of my bytter passion / and to
reuelate the same whyche before
was secretly hid within me from
þ wombe of my mother / hit was
conuenient at þ tyme of my deth
openlye to be shewed by exteryor
sygnes vnto my electe faythefull
people .

The synner.

O most ientyll Jesu I besech
the / beholde and take heede vnto
this bloody swete / with þ whiche /
all thy pꝛecyous membres was
dyscoloured and made red , And
all thy pꝛecyous soule tormented
most bytterly , which remayneth
in all

in all partes of thy glorious bo-
dy, and is the conseruacion & lyfe
therof, But notwithstanding my
most heuently lord / shewe vnto
me what thyng thou requerest of
me / For all these iestimable pay-
nes that for my sake thou hast so
continually suffered.

Chyyst.

Onely loue for loue I are no
more / For truly to purchase & by
loue / was y cause that I suffered
myne intollosable passyon.

The synner.

O most worthyest lord without
doubt / thou art most pureste
loue / for thou arte of thy nature
good in thy selfe / for there maye
none

none be good but thou onely god
for by thy goodenes gracypous
lorde, thou delyuerest man / from
the seruytude & bondage of oure
goostly ennemy the deuyll. And
by hit thou remyttyst & forgyuest
synne, which thyng no man can
doo / but thou lorde god onelye.
And also thou louyst theym that
loueth the, as þ wylse man in his
20. biii puerbes saith. Ego diligentes
me diligo. And hereist them
that denoutlye prayeth & calleth
vnto the, As þ prophet Dauid
l. cxliii saythe. Dilexi quoniam ex-
audiet dominus. That is to
say, I haue loued my lorde god,
forbecause he wil here my prayer
pe and thou good lorde / arte the
brennyng charite / whiche vnto þ
worlde camest to inflame & moue
þ slouthfull & frosty colde hartes
of syn =

of synners, And thou sayst also.
Ego veni vt vitam habeant et
habundancius habeant. Joh. 1

I came for synners to haue lyfe i
this worlde by grace and conse=
quently more habundaunce of my
glory, in the worlde to come.

Chryst.

Cwithoute doubtte there is no =
thyng that so kendealeth y diuine
fyre of charyte, in thy harte, as
doth y keepyng of my commaund
dementes, & to ponder well my
wordes that now thou haste spo=
ken, And marke well these saye=
ynges foloweng, Joh. ii
Sic enim
Deus dilexit mundum vt filium
suum vnigenitum daret. That
is to saye, God my father, hath
so tenderly loued y worlde, y for
redemp =

Redempcyon therof, He gaue me
his onely sonne, vnto the cruell
and most bytter deth of Crosse.

The synner.

Cruely lord, he is a wretched
synner, i whos hart þ fyre of loue
wyl not kendyll, when he consy-
dereth these thynges, wherin ap-
pereth the hygh loue and charite
of god, O thou onely sonne of
god, I befech the, suffer not my
pooze hart to be frozen oꝛ bound,
with suche frosty colde, but haue
pyte and mercy on me, and gyue
me grace that I maye saye these
wordes with þ prophet Dauid.
Factum est cor meum, tanquam
M. xxi. cera liquefcens. My harte is
molefyed wyth loue, & made as
soft as molten ware.

Chyſt

Thyft. ¶ The vnquiet minde
of man, toke occafyon of vnkind
nes before my paffyon, fayeng þ
he was created & made, but not
as yet redeemed, By reason wher
of, I am fayd man nomore bound
vnto god, then other creatures,
Ne yet there laboureth no more ef
fect in me, then in the brute be
tes, But now fayeth the prophet
Dauid, Obstructum est os lo- ps. lxxi
quentium iniqua. The wyk
ked mouthes of fuche blaſphemers
be put vnto ſcylens, and the oc
caſion of fuch vnkindnes is now
boyde & vtterly expelled, True
ly I haue laboured more for the
redempcyon of mankynde, then
in the creacyon of all the worlde,
ye forsoth & of a lorde moſt pue
ſaunt, I was made a ſeruaunt,
and from welth & ryches, I was
torned

torned into pouerte and necessite
And of immortall I was made
mortall, & of þe wysdome of god,
I was made to be incarnate, &
of the sonne of god, I was made
þe sonne of man, And also I haue
suffred the most shamfulest rebu-
kes of proude and approbrious
people that euer myght be seene,
I haue moreover mekely suffred
crafty and subtell people in theyr
dedes, disdayners & repungners
agaynst my sayenges, mockers
and scorers in my bitter paynes
and passyon, pouerte & necessyte
of my body / the oryble abhoryng
of deth / and the hatefull dyspyce
of þe crosse.

The synner.

O meruelous & inestymable
loue / what may I recompens þe
my lord

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my lordē god agayne / for all his
bytter sorowes / that he hath suf-
fred for me,

Christ.

If thou wilt remembre howe
many thinges I beynge the lordē
of hygh magestie / and the onelye
sonne of god / hath suffred for y,
and yf thou woldest gyue thy self
to dye a thousande tymes, thou
were not able ne yet suffycient,
to recompens me equallie, For
y benygnyte of suche a benefyte
lteth out of euery mannes power
to requyte,

The spinner.

O good lordē / thou saydest here
before / y thou receyued y Crosse
of thy bytter passion / and bare it
continually / from the wombe of
B.i. of thy

thy blessed mother, vnto the oure
of deth, Therfore I beseeche the /
shew vnto me those reasons / that
caused suche sharpe & bitter pay-
nes, to be alwayes in thy sacred
soule, & hit may be openly knowe-
wen / howe moche I am bounde
vnto the / the lord of glory, that
for my sake / thou dyd conclude
thy selfe vnto deth, that I maye
iioy thi heuely beatitude / which
eye neuer sawe / ne ere neuer har-
de,

Chryst.

Consider thou diligently / with
a ieruent spyt / & a lyuely hartt /
& for thy sake / and all mankinde,
I haue suffred a double marter-
dome, One in bodye & nother in
soule, that thou shulde be accept
and taken for the sacrifice of god
by true loue and compassyon, all
infla-

Inflamed with þ love of charyte /
to waste and deuoure thy rusty &
kakerd syn, And vnto my corpo-
rall merterdome take good hed &
beholde, thou shalt se & perceyue
that there was neuer passyon of
any merty? so bytter & paynfull,
the whiche myght be compared
vnto my passyon, and thys wyll
I proue vnto the, by auctoryte,
by sygne, and by reason, fyrst I
wyll proue vnto þ by auctoryte;
That I my selfe crieth out of my
grete and inestimable sorowes,
by þ mouthe of þ prophēt saieng,

O vos omnes qui transitis p
blam attendite et videte si est do-
lor similis sicut dolor meus.

O all ye people that walketh by
the way beholde and se, yf they?
be any sorowes lyke vnto my do-
lorous passyon, as I maye well

B.ii.

heresy

Trino.

betesy there is none . Secondely
I wil proue by sygne and token,
foz they? was neuer suche sygnes
oz tokens sene in þ merterdome
of any other / as was sene in my
passion / and to shew the harde &
difficultnes therof / þ sone war=
ed obscure and darke / and þ erth
trymled and quaked / as yf they
had taken pceueraunce of a meke
compassyon / wyth lamentable
cryenges / they bewayled me þ /
sonne of god / hāgynge then on þ
crosse / foz there may no creature
suffer oz abide my iniury and da=
mage done vnto me his creatour
wherē tho wyked & cursed hartes
maye be reprobued / that wyll not
be moued vnto compassion / and
sorrow of my deth . Thirdly I
wyll proue the bytternes of my
passyon vnto the by reason / foz
thou

thou shalt vnderstande / that my
complexyon / was most noblest
in nature / my fleshe vncorrupt /
and y^e foure elementes that was
ioyned vnto it / was most equal-
ly deuyded / and mozeouer then
that / I receyued my pure & clene
fleshe of a virgin immaculate / for
to aboyde and expell ovygynall
synne, that is to say / the inordy-
nate concuppycence, & with suche
a complexyon / the swete amya-
ble beute / & y^e fersnes of strenght
alway dothe agre, & in as moche
as y^e quantytpe of euery element /
is y^e moze pporcyonably ioyned
to gyther / wherof man is made
& create / so moche moze difficult
& harder is their seperacyon / by
this yt apereth by reason / that y^e
seperacion of my body and soule,
was moch moze paynfuller then
all other

all other detheſes, alſo how moche
more as my fleſhe and body was
preſerued and clere from all oꝝ
gynall ſynne, ſo moche was hꝛt
lykewyſe the more paynfuller to
be tormented. And as touche-
ynge my ſpyꝛituall meritedome
what I haue ſuffered i my ſoule,
thou ſhalt take good hede / as I
haue ſhewed vnto the before / y
yt began in me / when my ſoule
was fyrſte vnyed vnto my body
wythin the wombe of the bleſſed
byrgyn my mother & ſo alwayes
cōtinued from hour to hour and
neuer ceaſed the ſpace of .xxiii.
yeres and aboue / to the tyme my
ſoule was ſeperate frō my body.
And therfore was I conſtituted
& ordeyned a martyꝝ in the wōbe
of my bleſſed mother / wherfore
was I neuer without the bytter
martyꝝ

martyrdom of my soule not one
moment of an houre/for what so
euer I suffred/the nyght when I
was taken/and in the daye follo-
wyng when I was slayn/of moc-
kes:and scorninges/despisinges
and blasfemynges/spyttynge &
despynges/the crounyng of thorne
the bitter drynke of eyfel and gal
the naylynge and stratchynge of
my bodye vppon the crosse / all
these thynges my blessed soule
susteyned and boze in all my lyfe
dayes before/but specially thou
oughtest to ponder well in thy
mynde and take good hede that
the most sharpest darte and most
bitter anguyssh of the blessed vir-
gyn my mother was an excessiue
cause of all my dolorous paynes
in the respecte of all my sorowes
for as moche as the degre of her
motherly

motherly excellency it besemed to
be in perfyte charite / with a fer-
uent loue towarde me her owne
chylde / so moche dyde she sorowe
and bewayle my bitter paynes &
passion / as moche and more then
ony liuyng woman myght so do
wherfoze her most paynfull herte
contynually wounded my mynde /
in gyuyng newe and fyers byt-
ter tourmentes vnto my soule /
throughe her motherly crosse oꝝ
sorowe . Another cause of my con-
tinuall sorowes was all the mar-
tyrdomes that euer was / oꝝ her-
after this shall come vnto my lo-
uyng frendes foꝝ my sake . wher-
foze I wpll tell the of trueth that
all tho paynes that euery martyꝝ
hath suffred in body and soule foꝝ
my sake / frō Adam vnto the laste
man / which at the worldes ende
shall

shall be borne/all these paynes I
suffred in my soule without mea-
sure/and of very compassion they
wounded and subpressed my hert
more deper then all tho corporal
paynes y euer they haue or shall
actually suffre in their owne bo-
dyes/and for to verifie the trueth
hereof there ben.ii.causes. One
is y I behelde presently all thyn-
ges that hath ben created and is
created/or shall be created in the
clere glasse of my deite.wherfore
as soone as my soule was ioyned
vnto my body/ vnto the tyme I
gaue vp my spyt, I began al-
wayes to beholde all tho paynes
that were for to come, bothe vnto
me and vnto my louyng frendes
whiche mooste cruelly dyde al-
wayes tourment the inferioure
partes of my soule / and of this
thyn g

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thyng specially I was greatly
and more greuously payned in
my spyt, then euer was or shall
be any of them in their owne pro-
prie persons.

Another cause there is that my
spritte was so tormented wyth
such paynes / and that was the
abundaunce and superfluite of
loue, for loue euer encreaseth and
gendreth sorowe and heuines in
the spyt / for lyke as mā's loue is
the more stedfastly and feruently
fired toward me / so moche more
is mā's soule tormented with the
sorowe of my deth and passion / &
for be cause I haue loued the and
all men more incomperable then
possible any man may loue him-
self, therfore I haue suffred more
paine in my spyt of all tho thynges
then euer any martir hath
suffred

suffred oꝛ dothe suffre and shal to
the worldes ende. And thou knowest
very well that when Saule
cōsented vnto þe stonyng & deth of
Stephen, & psecuted my christen
people, I said vnto him. Saule
Saule Quid me persequeris. Act .ix
Saule Saule why dost thou pse-
cute me, and yet did not he perse-
cute me in myn owne propre per-
son, but in þe persons of my electe
and chosen frendes. For what so
euer is done vnto my frende, be it
good oꝛ euill, it is done vnto me.
And this procedeth of a speciall
loue/that I haue vnto man. So
therfore thou mayst consider for
what cause my passion excelleth
in paynes al other that euer hath
suffred, oꝛ hereafter shal suffre,
for because I was tormented
bothe in body and in soule, being
pure

Esa. liii.

pure without sime/and in a pleasant nature , and suffred bothe myne owne martirdome, and also the martirdome of all my elect people al daies of my lyfe. For al suche paines neuer dide perishe ony of them in their owne propre bodies as it crucified my soule for the space of . xxxiii . yeres and odde wherof the prophet ysay lamently complatneth , crieth and saith . *Uere langores nostros ipse tulit et dolores nostros ipse portauit.* Doubtles he hath taken on him oure sorowes , and borne on his precious body oure moste greuous paines, and therfore I might neuer laugh , but oftymes wepe , and appered as though I had ben of the age of fyfty yeres and aboue, where I was but xxxiii.yeres and odde, and al caused
sed

sed the incessant tourmentes and
continual dolors that was for to
come, both towarde my selfe and
my elect people, whiche alwaies
clerely I beheld & painfully bore
in þ strength of my remembrance
wherfore I said oftentimes to my
fader Multi eni gemit⁹ & cor meū
merēs. My sorowes ben great &
my harte is full heuy, and these
thinges I shewe vnto the wher-
by thou shuldest be moued to the
more loue & compassion towarde
me, for as moche as my life and
peres wasted & consumed with so-
rowes & payne. The synner.

O good Iesu I here very wel
perceyue ther is no mans reason
may copas & sufficiently descerne
þ profounde depnes of sorowes &
vnmesurable heuines þ alwaies
remained in thy sacred soule and
moſte

Trino.1

most painful passion, likewise fol-
lowed thy moost holy & deuoute
body. But notwithstanding bre-
therneth my most humble obedi-
ence & thy holy wyll nat displeased
I moue vnto the one q̄stion mer-
uaylyng moche how any such ex-
treme sorowes or paynes myght
in any wyse come to thy blessed
soule, when all glory, all ioy & he-
uenly felicity to it was present &
fast knyt & buyed vnto thy deite/
whose amiable beuty & most glo-
rious countenaunce is so ioyful &
aboue all cōparisons in gladnes
ȳ if al ȳ dāpned soules of hel my-
ght ones behold as doth ȳ blessed
sprytes alway assystynge before ȳ
high maiesty of thy godhed coul-
d neuer suffre tormentes or paynes
of any sorow or heuynes by syght
of deuilles, or crucifyng ī ȳ most
sharpest

Sharpest fyre of hell.

Christ.

Euen as thou sayst ther is no
doubte, but my soule was & all
way is gloryfied, howe be it my
body was mortall & ordeyned to
deth. Notwithstādyng my soule
after þ̄ superioꝝ powers & partes
therof was in as hygh glory and
ioy frō þ̄ sodeyn momēt oꝝ instāt
tyme þ̄ it was ioyned to my body
bothe then & afterwarde, as well
at þ̄ tyme when I hongē on the
crosse, as whē I descended to hel
as I am at this day syttyng at þ̄
ryght syde of my father. But as
touchig þ̄ inferioꝝ powers of my
soule was i a cōtynuall pceuerāc
with an extreme sorow, foꝝ þ̄ foꝛe
said causes/ but by course of na-
ture/ suche a meruaylous thyng
myght neuer be sene þ̄ ioy & glad-
nes was euer acōpanyed togiden
in one

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in one soule, but this thyng was
done by meruayl⁹ deuine power
& miracul⁹ put^{ti}ō of my godhed,
foz after natural cours both ioy &
sorrow may neuer agre togyther/
but euer y^e one expelleh y^e other/so
y^e they bothe may neuer remayne
i one place. And foz because thou
mayst vnderstand these thynges
more euidently, I wold thou pre
uydest/y^e the wel & fouūayne of al
my sorowes/was the hyghe & in
estimable despisacion & pardon/
of my father, whiche dyd prohi
byt and foꝛbed the influence oꝝ
fluxe of the glōꝛye of my deite,
whiche remayned in the supert^r
our powers of my soule / that in
no wyse shuld redowne vnto the
inferioure partes therof. Foz
without suche pꝛouisiō/ it were
vnpossible my soule coulde euer
haue

haue suffred any payne or sorowe
but because this fluxe or influ-
ence was clerely prohibyt in me/
therfore I dyde parfetely rest in
Joye and gloꝛye / after the supe-
riour partes. And after the infe-
riour partes therof / I was most
vehemently crucified with intol-
erable paynes , And
so the paternall power of my fa-
ther conioyned miraculouſly the
moſte depeſt ſorowe / with moſte
higheſt ſwetnes / & þ̄ moſt higheſt
power with þ̄ moſt wekeſt infir-
mite / foꝛbecause this flux or influ-
ēce was phibit in me / & þ̄ paſſed
the courſe of nature / foꝛ by natu-
ral courſe þ̄ ſuperioꝛ powers of þ̄
ſoule ought to noꝛyſhe & fede þ̄ i-
feriour partes . And was moꝛe
che as this deſpēſacion and par-
don was the moꝛe marueylous
C. i. ordeyned

ordayned / my payn and sorowes
was the moze sharpe and bytter.
Also thou shalte vnderstande,
that in all my feruent paynes &
passion I obserued & kept my na-
tural course vnto my last ende of
deth, wherby I suffred the moze
paynes and sorowes.

The synner.

Without doubt good lord / he
is worthy of deth that refuseth to
lyue with the eternally, whiche
hathe gyuen thy lyfe for vs / and
he y^e lyueth is but a deed man,
that wyl not bothe represent in
hym selfe the remembraunce of
thy mozte bytter and contynuall
passyon and alwaye bere on his
body thy soze & greuous woun-
des, by doyenge sharpe & straye
penaunce / and also wyl not cru-
cifye hym selfe in hys paynefull
harte

harte/and pze payze & make vnto
hym selfe a tourment of depze=
syng carnall affeccion & voluptu
ous pleasure. **Christe.**

¶ Si quis vult venire post me
abneget semetipm & tollat crucē **Ma. xv**
suā quotidie & sequat me. **¶** is to
say/ he **¶** wyll come after me / let
hym take on him his crosse & al=
ways folow me. **The synner.**

¶ Mercifull Jesu **¶** arte **¶** pro
foude wisdom & excellent vertue
of god/illumyne my soule with **¶**
gyft of vnderstandyng, **¶** I may
perceyue thy wordes.

Christe.

¶ In this my words thou shalt
vnderstande, **¶** vnto reasonable
man which is made as **¶** ymage
of god, I haue prouided.iii.thyn
ges/**¶** is bondshyp/byle & sharpe
sorrow, in forsakig hi self apereth
C.ii bondshyp

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bondshyp/in beryng of his crosse
is vilete & shame/ in folowig me
betokeneth bytt sorow. who þ fal
leth by inobedience frō þ state of
iii. felictes must hūbly arple by þ
obediēce of. iii. miserable afflycti
ons. Treuly he falleth frō þ asso
ciacion and felyshyp of angelles
& frō þ clere vislon & fruicion of
my deite & frō þ heuenly btitude,
therfoze let him here my couſell &
folowe the same, þ in forſakynge
him selfe/whiche dothe sygnifye
his propre wyll, he shall recouer
his free lyberte. And in takynge
on hi his crosse, that is for to suf
fre gladly to be contempned and
despised of other/he shal recouer
the heuenly felyshyp and cōpany
of angelles/and in folowynge me
that is the steppes of my passion
by chastning of his body, he shal
recouer

recouer the clere vision of my
godhed.

The synner.

Verily good lord, it is mete
and conuenient ye and also ne-
cessary, who þ̄ wyl reygne with
the in glory and ioye, they shuld
with the lykewise suffre sorowe &
tribulacion, and tho that wyl be
nourished with thy moost blessed
countenance ought to folow thy
bytter passion. Christ. Hap-
pye is this sentēce of Judgemēt
of thy mouth, but blessed & more
happyer is he þ̄ always doth re-
uolue in his mynde & remembre
perfytylly how strait and narrow
and how bitter and sharpe is the
waye that conducet man to eter-
nall lyfe, whenne it befeined me
for too suffre suche sorowes be-
fore I my selfe myght entre my
glory

gloꝝ, yf I in suche wyse bought
 myne owne propre gloꝝ, who is
 he that may oꝝ shall haue it frely
 by due ryght and tytle, with pas-
 tyme & pleasure. wherfoze there
 is none otherway vnto the kyng
 Dome of heuen, but by payne &
 labour. And y ryche man which
 wyll not chasten his body here,
 with labour & payne, in y respect
 of penaunce: he shall be associat
 with y deuyl in paynes. And y
 pooze man truly with payne and
 labour in this myserable lyfe: se-
 keth y crowne of eternall gloꝝe.

The synner.

Alas & wo be vnto me moſte
 synful man, y moze delited in car-
 nall affection and moze was de-
 ceuyed by vanyte of this worlde
 then to folow the, whiche oftenty-
 mes foꝝ pyte of me, dydest very
 bytterly

bytterly wepe & wayle/ & as I ha
ue rede thy blessed mother & vir-
gyn immaculate/dyd ones ioye/in
syngyng her canticle. But o how Luce. i
oftentymes dyd þ sharpe sworde
of sorowe wounde and perce her
holý soule. And also Iohn Bap= Luc. i
tyst þ exemplar & leder of penaũs
ones dyd ioy within þ wombe of
his moder which oftētymes is to
be supposed/dyd lamentably so-
rowe with an heuy harte.

Chyste.

I hangyng on the crosse/ dyd
promyse padice to none but vnto
theym beyng on the crosse with
me. They hangeth on the crosse Gala. i
þ crucifieth their flesh with vice
& cōcupiscens Also I prayed on þ
crosse only for neglyget synners
& not for wylfull synners, truely
as longe

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as longe as theye be so theye be
crucified, without clyppynge or
brasinge of me, for I the whiche
instretched myne armes on the
crosse / embraied & byclypped all
those for whom I suffred my pas
sion. if therfore thou wilt ascend
after me / and i heuen with me to
be resident / it becometh thou fo
lowe me by the way of the crosse /
by the which I haue entred into
my glorie. Thou canst not trust
vnto a better way then to folowe
the same wherin I haue gone be
fore. Truly yf thou stray or wan
der from my steppes / thou shalte
peryshe for euermore. Take dili
gent hede that thou perceyue in
what way thou mayst ascende in
to heuē. I without dout comyng
vnto this worlde descended by a
ladder haupng. iiii. steppes & þ is
humilite

humilite/pouerte & payne/wher
of it is rede in holy scripture.

Inuenietis infantem pannis Luc. ii.
inuolutum et positum in prece-
pio.

That is to saye / ye
shal fynde a lytel chyld ful pooze
& nedy/wrapped with clothes of
sorowe/ & lyinge in a maüger / &
by these. iii. degrees I returned
afterwarde vnto heuen agayne.

These steppes my valiant apo-
stell Paule cōsidereth & noteth in
me/where as he writeth. Crina- Phil. ii.

niuit semet ipm. That is to say/
he hath forsaaken him selfe. Here
mayst thou beholde in me / y De-
gre of pouerte, Formam acci- Phil. ii.

piens And taken on hym the
offyce of a seruaunt. Here mayst
thou beholde in me the degree of
humilite. Factus obediēs vsq; Phil. ii.
ad mortem. And made obediēt
vnto

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vnto dethe . Beholde here is in
me the degree of bytter sorowe/
but whyther dothe this ladder of
thre steppes cōduce and lede me
ht. ii. harken what foloweth . Propter
qd et deus illum exaltauit et de-
dit illi nomen: qd est super omne
nomen. For because of that, god
hath bothe exalted hym and gy-
uen vnto hym suche name that
passeth al names. Therfore they
be fooles and worse then madde
that wyll ascende vnto heuen af-
ter me, by a ladder hauynge cō-
trary degrees oꝝ steppes / that is
to saye / by ryches / honours / and
pleasures of the worlde / for as
these thynges ledeth man vnto
infernall paynes : soo dothe the
fyrst conduce man vnto heuen.

The synner .

¶ O lorde

The lord it is a meruaylous
abusyon/for a seruaunt to rest &
make good chere / and the lord
to suffre payne and take great la
boure.

Chryst.

Who that deuoutly wyl re-
membze my passyon / let hym be
a shamed to folowe the pleasure
and voluptuousnes of the body ,
for the remembraunce of my pas
syon dothe tozment and expell al
vice and synne/for in my passion
all men may contempne the plea
sure of the worlde and the fleshe
whiche yf thou wylte ouercome
without laboure thou oughtest
deuoutly remembze my passyon/
and in y same ioyously to delyte
and styck surely to my woundes
ye and yf thou wylte ouercome &
resyst

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resyst the deuyl/ whiche syn-
gularly dothe persecute vertuous &
well disposed people/and to sub-
presse him from his crafty wyl-
nes/thou oughtest alwayes to re-
membze my heuy passion. But it
is necessary and couenyent/ that
they impznt and marke the ca-
recter and similtude of my pas-
sion in their maners and conuer-
sacion / y whiche dothe impznt
or marke for theyr defence, the
sygne and token of my passion in
their foreheades, & that they lyue
vnderneath the lawe of me, with
whose fayth they be armed. O-
therwyle suche falsely bereth the
carecter of my father, whose com-
maundementes they wyl not fo-
lowe ne yet obserue. And also su-
che be not safely defended by the
crosse of me, whose sorofull pay-
nes

nes they wyl not comyder.

The synner.

Comeke Jesu be thou mercy-
full and gracyous/in geuyng a
more larger confort oꝝ ioye vnto
my herynge, by shewyng vnto
me moſte wretched synner/þ̄ pro-
fytes & frutes þ̄ cometh by dayly
remembraunce of thy moſte holy
paſſyon.

Chyſt.

The remembraunce of my dethe
oft by dayly ruminaciō/to flame
and burne in the auter of thy re-
membraunce foꝝ many cauſes.
The fiſt cauſe is:thou mayſt do
no thyng that more delyteth oꝝ
pleaſeth me/then to exercyſe thy
hart with loue/cōpaſſyon/in ho-
nouryng & folowyn my paſſion
of the whiche no doubt there is:
but it dothe appere in many auc-
torytes

toꝝptes of holy scripture. And foꝝ
 sothe I warne the to pꝛynte and
 marke in thy soule my tēder loue
 and amozous paynes / & foꝝ the
 same thou gyue me herty than-
 kes / & as a sygne oꝝ token thou
 put & ioyne me vpon thy hart: as
 yf I sayd. Loue me as I loue y.
 Remembꝛe thou not onely what
 thynges I haue made vnto the/
 but howe bytter & vyle thynges
 I haue suffred foꝝ y. And yf thou
 loue me not / thou art myne ene-
 my. And therfoꝝ take hede & cō-
 syder thou do not me offende.
 who is he truely dothe loue the
 as I do. who is he that so desyre
 th to be beloued with y as I do.
 Therfoꝝ after this / put me on
 thy hart as a sygne oꝝ tokē thou
 louest me with al thy strength / &
 on thyne armes that thou mayst
 perfourme

perfourme with all thy loue tho
thynges which be pleasaunt vnto
me. And within thy harte y thou
mayst subpresse all thynges in
this worlde/that vnto y is plea-
saunt in thy loue/and prefer me
euermore aboue al thynges/and
that thou alwayes loue me more
and more. The seconde is: thou
oughtest feruently to remembre
my passyon/for thou mayst haue
by it a perfyte gyde vnto my de-
uine loue. Truly hy my passion
I haue shewed my quantyte of
loue vnto the. wherfore thou ou-
ghtest to consyder that loue de-
serueth & requyrezth loue agayne
And more ouer take good heed
what I wyll say vnto the. I ne-
uer wylled to haue redeemed mā
by prayer or intercessyon / for so
mought man quykely delyuer
man

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man from captiuite / ne yet also
by the pryce of golde oꝛ syluer /
foꝛ in suche wyse be the rewdz
bestes: as shepe oꝛ oren redeemed
and bought. But ȳ conclusyō of
mannes redempcyon / was deter
mined to be bought with ȳ pryce
of my pꝛecious bloode / that my
loue shulde hange alwayes in
the pryce of the thyng ȳ is bou
ght: lest therfore thou shuldest
vylepend and not regarde thyne
~~thyne~~ *regunto* Consider thou
quyckely the pryce of thy selfe /
foꝛ if I shulde haue redeemed mā
with golde oꝛ syluer / it mought
haue ben supposed the soule of
man were to be compared with
worldely ryches / foꝛ that thyng
whiche is bought oꝛ redeemed is
farre moꝛe pꝛecious / then that
thyng by the which it is bought
oꝛ redemied

or redemed. And therfore is thy
soule more precio⁹ the my blode
¶ Thy dely is for the excitynge
of deuocion/wherof a fygure is
rede / that Sampson founde a
hony combe within the mouthe
of a deed Lyon. This Lyon am
I, of the trybe of Iude in whose
mouth y sweete hont combe of de
uocion, was foude by y which y
spirt of man is refreshed & mer
uaylously conforted. O yf thou
tokest good hede / thou woldest
consyder / and perfyteley ponder
how petifully my mouth opened
and semed halfe on lyue & halfe
deed/and my tongue was defor
med with gore bloode, ye and I
Dare well saye/ yf thy harte were
as harde as is the steele, this
thyng well pondered and reme
bred, it shulde be made lyquyet
D.i. with

with compallion and deuotion.
 The fourth frute of the remem-
 braunce of my passion is, because
 in it is founde a sure defence a-
 gaynste all enemyes. wherof my
 apostel Pet doth say. *Xpo igit*
paso in carne et vos eadem cogi
tatiōe armamini. Christ therfore
 hath suffred deth & passion incar-
 nate/ y by y remēbraunce therof lo-
 ke ye arme your self/ & as ysayas
 reherseth lykewise. *In gredere i*
petram. Als a kynge that is not
 able to withstande his enemyes
 in the felde, taketh socour of the
 castel. So entre ye into the stone
 whyche am I: of whome the
 Prophet speketh of. For an
 ennemye shall neuer preuaile a-
 gaynst him in whome the dayly
 batayle of my passion alway de-
 lyteth.

The fyfth

The fyfth is because man onely
is restored vnto his merytes by
none other maner of meanes but
by the remembraunce of my pas-
sion / for the foundement of all
grace and the roote of meryte cō-
sisteth in the doloure of my hart
and crucyfinge of my body / the
whiche my electe postell sayth.

Non enim iudicaui me scire ali- **Coz. ii**
quid inter vos nisi Jesū Christū
et hunc crucifixum. Truly I
haue nat iudged or determyned
to knowe any thyng of my selfe
amongest you: but my lord Jesu
Chryste & that he was crucyfied.
And also Bernarde the deuoute
chylde of my blessed mother lyke
wyse sayeth. **Sūma philoso-** **Barn**
phia mea inqd est scire christum **dus.**
Jesū et hunc crucifixum. My
most high lernyng and vndersta
D. ii. bynge

ding he saith is for to know Iesu
christ & y he was crucified . But
for as moche as there be so many
ennemys vnto my crosse / thou
oughtest to be heuy & sorow / with
a lamentable harte / for the vo-
luptuous lyuers of thys myse-
rable worlde be my persecutours
and folowers of my deth / nat as
fauters and aucters to the same
but as despylers and contemp-
ters therof . That wylfully exclu-
deth and auoydeth from theym/
the merytes of my passyon and
causeth them self to be vnworthy
of my heuently benedictiō and in-
effable glozy / and wyl in no wyse
conuerte vnto me / but alwayes
contynue in pleasure and delyte
of body / suche nat onely mocketh
and scorneth the merites of my
passyon, but also tredeth me the
sone

stone of god vnderneath their fete,
and taketh disdayne of my spyry-
tuall grace, for a carnall lyfe is
iniurye vnto god. A malycyous
despyte vnto my crosse / and pro-
uoketh shame and rebuke vnto
all the hole Trynite.

The syxth is þ the remembraunce
of my passyon causeth all paynes
and labours / to be glad and ioy-
full that synners taketh in þ way
of penaunce and the exercyse of a
godly and a relygyous lyfe, for
truely a deuout knyght neuer fe-
leth his owne sorowes or paynes
what tyme he perceyuethe and
beholdeth the sore plages and
woundes of his gentyll lord and
duke. The seuenth is that my
passyon called vnto remembraunce
quencheth & vtterly banysbeth
all carnall concupyscence. For
with

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With out doubte the syght of my
passyō wedgeth and dryeth what
so euer thynge foloweth man of
a carnal besyre. The eyght cau
seth exercyse of compungyon &
penaūce doyng, in recompence
of synnes, for who is he that wyl
nat weyle and sorow in most lat
gest wyse, knowyng that his syn
nes be so odious and hatefull in
the syght of god my father, that
for the purgeryng therof, he wyl
led me his electe sonne / to suffre
moost paynefull deth and passyō
on the crosse. The nyneweth cau
seth multiplyenge & increasyng
of good fayth and hope, for a syn
ner hath refuge by my crosse / as
a thefe or homicide hath by a
church or cymitory. There is no
thynge to that deth, that by my
deth may nat recover. I haue
chaunged

chaunged the sentence of eternal
dampnacyn, by crucyfying my
body. For in that sentence which
Pylate gaue agaynst me. I toke
on me þ combrous weyght and
burden of all synnes, and was
iudged vnto deth for all synners
to discharge and vtterly expulse
their fylthy synnes, with þ which
they were long tyme before, sore
pestred and accombred. wher-
fore now accorpyng vnto thy de-
syre I haue shewed and declared
the goostly frutes that foloweth
by deuout remembraunce of my
sorrowfull passyon.

The synner.

O good Iesu I now perceyue
and vnderstande very wel, these
thynges thou hast reherfed, how
be it this sentence gyuen by Py-
late

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late was very peruers and cruel
towards the, and therefore it was
detestable to be abhorred/ for as
much as man hath no power
upon god/ ne yet a corrupt lyer
upon y iust and righteous man.
Nevertheless as touchynge for
mannes redemption it was mer
uaylous profitable and fruteful
and therefore it was through thy
prouysyon very lounge & moste
venerable, for as much as it cle
rely reuoked the foresayde iuge
ment or sentence pronounced and
declared for y fyrst synne of man
For that open sentence of exclu
dyng or banysshynge was full
of sorowe and heuynes.

n. iii. wherof it is wytten *Emisit eu
dominus de⁹ de paradiso volup
tatis. &c. et collocavit ante para
disu voluptatis cherubin et fla
meu*

meū gladiū atq; versatillē ad cus-
todīendā vitā ligni vite. Our
lorde expulsed man out from pa-
radyce, of heuenly pleasure and
assygned, the anugell Cheru-
byn, with an armyng sword, to
kepe the way vnto y tree of lyfe.
But nowe happy and blessed is
thy sentence wherby the exyle,
man is called & restored agayne
vnto y celestiall paradyce when
by this sentence the sone of god
wrongfully was caste out from
his inherytaunce as a seruaunt:
tylling and plowying the vyne-
parde of Moyses lawe. wherof
the apostell speketh. Iesus vt
scificaret p suum sanguinē popu Heb. xlii
lum extra portam passus est.

Because that Iesus wold halow
and sanctifye his people by his
precypous bloode, he suffred deth
without

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without þ gate. And well it may
so be said that he suffred without
to bypnye vs within the gate of
heuen. For without doubt we
haue onely oure entrynge in, by
shedynge of his p̄cious blood
But o mekest Iesu in most hum
blest wyse, I beseeche the with þ
feruent powers of my hart, and
for all the bytter sorowes and in
tollerable passion with þ whiche
thy most dulce and pleasant hart
was perced and wounded: as
with most kynnest and sharpest
dartes / ye and also I beseeche the
for all þ sorowes that thy blessed
mother and birgyn immaculate
susteyned and suffred, in behol
dyng thy tozmentes and passiō
and in especially what tyme she
harde of the cruel sentence of thy
condēpnacyon vnto deth / turne
toward

to warde me thy mercyfull coun-
tenaunce / and of pyte and com-
passyon delyuer me pooze synner
in the hour of deth / and in the ex-
treme day of iugement / fro þe terri-
ble wordes and sentence of eter-
nall dampnacyon / whiche thou
shalt sounde out with a huge &
a fereful voyce vnto al reproued
synners sayinge . Descendite a-
me maledicti in ignem eternum: **Ma. xxi**
qui parat⁹ est diabolo & angelis
eius . That is to say departe &
get ye hens moſte wycked & cur-
sed synners vnto the eternal fyre
of hell whiche is prepared and
redy for the deupll and all his
angelles.

Chryſt.

Blessed & happy is that man
whiche alway bereth in remem-
brance

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braunce his fynall iugemēt that
by the fere and drede / wherof he
may withdraue his lyfe frome
the deceptfull pleasures of this
world / & without doubt this iug
mēt or sētence is to be fered wher
at al thigs shalbe opē & manifest
ly knowē without witnes & all y
hole multitude & cōpany both of
angels & holy saites shalbe their
p̄sent & eēi creature shal trimble
for feare befoze my hygh maiesty
& iudiciall seate. But what shall
they say then y in this lytel tyme
hath so folyshly & so neglygētly
lyued / to whom my saying shal
be in this maner. I haue truely
loked for you pacyently / & haue
bery ientely prayed & desyred all
you vnto my kīgdom / & for your
neclygens I now requyre of you
a cōtes & more ouer I say vnto
you

you / þ for þoure sakes I toke on
me þ feblenes of natur & was cō
uerlant vpon þ erth. And for þou
was I flagellat & scorged in my
body / for þou was I lykewyle
mocked & scorned & al be spotted
& vtterly despyed & for þou I was
spytefully beaten & buffed about
my face with vnclene fystes & hā
des. For þou also I was vniust-
ly condempned vnto deth / & for
þou I was crucifyed in my body
& hanged on þ crosse / & fed with
bitter gal & eyfel. And al this suf-
fred I to make þou holi & blessed
saies. I haue moze ouer named
& called all þou my dere brethren
I haue offred al þou vnto my fa-
ther. I haue sende vnto þou
the spryt of god. I haue opened
vnto þou my paradyce of glory.
what ought I moze to haue don
& haue

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& haue not perfourmed the same
in very dede for your saluacyon
Answer vnto me ye wretched
synners. what haue ye suffered for
me your lord & gouerner which
beyng pure & clene hath suffered
so moche for you. Cruely these
shalbe the repetitions made at þ
dredfull day of iugement.

The synner.

Alas that euer I was concey
ued or borne / howe miserable &
wretche am I: what may I say /
or what shall I do / in þ dredfull
day / whe at my apperaunce I can
performe no maner of goodnes
before the most ferefull iudge.

Chyst.

Whyles þ tyme dureth correct
thy lyfe / chaunge thy maners /
ouer.

ouercome euyl temptacions/by
manfully respyngge / purghe
thy carkes and pray with lowly
teeres/thy synnes hath the here
as a conquerour oꝝ a purghe
that thou mayst i þ day haue me
nat as a iudge, but as a saupour
pf thou therfoze faythfully per-
forme these thiges reherled thou
shalt be saued in that daungerous
day, without any fere that þ mul-
titude of thy synnes / shall put þ
vnto. For soth I am a moze mer-
cyfull saupoure then thou arte a
synner, thy synnes be great but
my mercy is infynite/pf thou be
a synner / I am the meke lambe
of god which hath taken away þ
synnes of the worlde / and came
nat for to cal iust lyuers, but syn-
ners vnto penance. For truely
thou shalt fynde in me moze mer-
cy and